

Wood River Jewish Community

THE SHOFAR

Winter 2019/2020



E. GABBY

President's Message

Susan Green

susan@greenrs.com



December 9 ,2019

The story of Chanukah, like so many of our holiday celebrations, is ultimately a story of redemption. The Jewish people, having been victimized by the Greek-Syrians and having their religious practices denied to them, finally rise up and ultimately defeat their oppressors. The miracle that we celebrate is the miracle of the eternal light that burned brightly in the newly cleansed Temple for eight nights. That light proclaimed for all that the people of Israel had reclaimed their heritage.

How is this relevant to our lives today in the 21st century in the Wood River Valley?

From my perspective, it is all about the future... how will we keep the flame of Judaism alive for those who follow us? This has been one of the primary motivators for the board as we sort through the priorities on our watch.

There are hopeful signs that we are heading in a good direction: Every time we hold a family friendly Shabbat service we draw a nice crowd....a mix of children, their parents and even adults without children.

Our Succot celebration on a cold October day drew a large multi-generational group. We got to experience dining in our newly expanded Succah. Rabbi Robbi was here on a very off weekend in November, one of those times we call "slack", as our census of members in the valley is low, and we had over thirty people in attendance. That same weekend we had a scheduled Sunday school session both for the younger children and for the pre Bar and Bat Mitzvah kids. We had a wonderful turn out of 17 who attended class. We are looking forward to three Bar and Bat Mitzvahs in 2020. It is exciting for all of us to know that the Children's Education Committee is working hard to engage as many young families as they can. All this bodes well for us and we will continue to support these efforts to grow our future. We hope that as you are approached for the year end appeal, that you will agree with this most important initiative.

The second priority on my mind these days is the serious issue of our security. I have always felt very safe living in this valley. Undoubtedly many of you have felt that way was well. But events of the past several years have belied that notion. While we presently have security at all our publicized events, we are looking at ways to make ourselves even more secure. We will be working with a recognized authority on this subject to implement some new ways of protecting ourselves in case of an emergency situation.

The future is in our hands it is the responsibility of each of us to keep the light of our heritage burning brightly. We hope that the spirit of Chanukah will be with you as you consider your year end giving.

Wishing you all a Chag Sameach. I look forward to greeting you at our annual Chanukah party.

Sue Green



Gifts that Endure

SUPPORT OUR ANNUAL CAMPAIGN

Dear
WRJC members and friends,

The more we think about the Wood River Jewish Community, the more we are amazed by it.

Here we are in Idaho where we Jews have gravitated from the four corners of the United States and Canada to take advantage of all that our beautiful valley has to offer. Whether from Florida, New York, Seattle, San Diego, Texas or Vancouver; whether from more or less traditional branches of Judaism, we see a coming together of a strong and vital Jewish community simply because as Jews we wish to maintain and express our Jewish identity *together*.

Through your generosity and the help of our many volunteers, we offer a host of programs: regularly scheduled Shabbat services led by Rabbi Robbi Sherwin or WRJC lay leaders, High Holiday services with Rabbi Sherwin and a guest chazzan, adult and children's education, our annual summer picnic, community Passover and Chanukah celebrations, our ladies' lunch and our Jewish Film Festival.

To ensure that our community continues to flourish, we need the financial support of our members and friends. As you may know, membership dues cover only 37% of our annual budget, and we have not increased our dues level in 10 years. The difference must be made up by contributions. As 2019 comes to an end, we ask for your help in securing our programming and our future.

Please take a moment to reflect upon what we have created and what you can do to assure the continued vibrancy of our community. Your participation in our Year-End Appeal acknowledges how much the WRJC enriches both the lives of its members and the Wood River Valley.

Please be generous as our future depends on each and every one of you. Your past support has brought us to where we are today and, as your executive director and president, we want to thank you.

Historically, Jews have always defined themselves as members of a community. The Wood River Jewish Community proudly continues that tradition.

With gratitude,

Claudie Goldstein
Executive Director/Director of Development

Susan Green
President

Development committee members: Penny Coe, Steve Dorinson, Judy Teller Kaye, Phil Goldstein, Joanne Mercer, Eileen Prager, Carlyn Ring, Bob Safron, Rhea Schwartz



Chanukah's Just All Right With Me

One of the hardest places I have ever lived as a Jew was in Sherman, Texas in the late 1960s. My Dad was stationed in Viet Nam and my Mom was on her own with the four of us. Without Dad to protect us, my brother, Scott, who is the closest to my age and I experienced some serious anti-semitism: being beaten up, verbally abused frequently and once, I was knocked down and my hair was torn through as the bullies were searching for horns, and my skirt taken off as they were searching for a tail. They had been told by their minister of the First Baptist Church of Sherman that the Jews had killed Christ and that we were emissaries of the devil. Things were especially bad for us during Easter and Christmas. Scott and I were the only Jews in the school of 400 kids.

Scott and I were the "stars" in the Chanukah assembly when I was in 6th grade and he in 5th, and not only did we have to stand in front of the whole school and talk about Chanukah, but we were in a play that talked about how everyone child gets at least 8 very large, expensive presents, delivered in the closet by the Prophet Elijah to good little Jewish boys and girls. In the play was a "Chanukah bush" – a Christmas tree decorated with blue and silver ornaments, with a garish Star of David at the top. I went home to my mom very confused, as none of these things were a part of our traditions. A first-generation immigrant herself from Russian/Romanian roots, she had never heard of these either. My Mom's explanation years later was that they may have been written by our sympathetic music teacher who knew how hard it was for me and Scott. Perhaps she thought it would make us seem more "normal." Oy, vey.

When it comes to borrowing, or co-opting holiday traditions, making Chanukah songs out of Christmas songs doesn't bother me much. After all, the greatest hits of Christmas were written by Jews, including: "Rudolph the Red-Nosed Reindeer," "The Christmas Song" (Chestnuts roasting on an open fire...); "Let it Snow!" (x3); "It's the Most Wonderful Time of the Year"; "Santa Baby," "White Christmas," and much, much more. Throughout the Diaspora, Jews and others "borrow" from other cultures and traditions. For example, I always put green chilis in my latkes - a very Texas thing to do. However, "Hanukah Harry," a blue-and-white fur-clad deliverer of presents a la Santa Claus, and "The Mensch on the Bench," a take-off of "The Elf on the Shelf," in my opinion, is what I call the "Christmasing of Chanukah." It is certainly clever in many ways (especially commercially), but not for me personally. I do know people who have had "Chanukah bushes" in their homes –it's mostly a Southern thing, I think. But again - it's not for me. Only in America has Chanukah become so... commercial, so... keeping up

with the Jonesteins. And, since I think Chanukah is pretty magical on its own, I have a hard time with the blatant commercializing of Chanukah, which is a minor festival to begin with. We can't compete with the magic of Christmas, and we shouldn't.

Chanukah is sizzling hot latkes and cool applesauce and sour cream. Chanukah is "present nights" and "tzedakah nights" where you get a present some nights and on others you give to those less fortunate, including: working at the food bank; donating to a women's shelter; volunteering to allow Christian employees to have Christmas off at the local hospital; helping new immigrants set up a safe home; bringing new and used coats for a "Coats for Kids" event, bringing supplies to a shelter for abused women; or, decorating and bringing presents to the local Ronald McDonald house for the families who have to stay there during the holidays. These are just a few of the tzedakah nights my kids and I have experienced during Chanukah.

Chanukah is having "competitions" to see which candles last the longest. Chanukah is playing dreidel for M&Ms (but not the brown ones.) Chanukah is singing and bringing light into the darkest time of year, of remembering that we are not supposed to assimilate and that brave people throughout all of our history have sacrificed – and even died so that we can light candles and eat latkes and jelly donuts and chocolate gelt and be freely Jewish. Chanukah is just awesome on its own.

If you have a family that celebrates both traditions, and many do, I hope you enjoy every minute! And this year, as Chanukah and Christmas coincide, what a great time to understand and appreciate these winter holidays in separately beautiful ways. After all, our messages may be the same, but our holidays don't have to be.

Let's bring more peace, love, family, food, delight, history, gratefulness and light into the world as we celebrate together!

Wishing you the warmest of holidays! Chappy Chanukah!

Rabbi Robbi

A Message from Jami Delgado, our Vice President and Chair of Children Education

As the weather cools and we are surrounded by a winter wonderland, our hearts are warm and our arms are open.

The Children's Education Committee has worked tirelessly to promote a stronger program and invite more families to participate. We introduced a new curriculum in September called Shalom Learning and welcomed Eden Rose as our new teacher.

We currently have approximately 15 students signed up for our Sunday School class for students K-4th grade. We have 2-3 teen volunteers who have been helping at each class as well. Additionally, we have a consistent six students in our Bar/Bat-Mitzvah Prep class for students grades 5th - 7th. Overall, the WRJC has welcomed six new families this fall.

While we understand the commitment for busy parents and kids, our doors are always open to those who choose to come every session or occasionally.

We have also implemented quarterly family-friendly Shabbat Pot Lucks which have been successful. Our families attended a production of Fiddler on the Roof at Sun Valley Community School in the fall, participated in children's services for High Holidays, and enjoyed a Sukkot celebration. The Sun Valley Community School has also invited some of our students to join them at the Residence Hall for their Chanukah Dinner. We are also continuing our effort to establish WRJC's first NIFTY Youth Group for teens. We look forward to partnering with a synagogue in Boise on events, visiting the Anne Frank Human Rights Memorial, and encouraging families to participate in a Jewish Retreat in McCall in May.

The WRJC Children's Education Committee is honored to chair the WRJC Chanukah Dinner on December 28th. Please mark your calendar and inquire how you can contribute. We are looking forward to bringing members and friends of all generations together to celebrate. Our goal has always been to promote connections and life-long friendships for all individuals and all families.

Warmly,

Your WRJC Children's Education Committee: Jami Delgado, Dana Berntson, Noa Ries, Keri Desler, Joanne Mercer, Rabbi Robbi, and Margo Ramsay.



Gift Baskets Silent Auction

This year's Chanukah Party on December 28 will feature a silent auction that will enable the WRJC to partner with the Community School in bringing two very special speakers, Wendy Holden, author of "Born Survivors", and Hana Berger, a Holocaust survivor to our valley the week of March 15-21.

If you have something you would like to put up for auction, please contact the office at 208-726-1183 or Jami Delgado at 949-244-5956

Baskets Auction begins December 15 and ends on December 28 at the Chanukah party. Please bring your items at the office. Thank you in advance for your support.

Types of silent auction baskets:

Food basket

Health club basket

Garden-themed basket



Bring your menorah and
join Rabbi Robbi Sherwin
for the Wood River Jewish Community's annual

Chanukah Potluck Party

Please bring a dish to share

Saturday, December 28, 2019 at 5:30 pm

American Legion Hall. 220 Cottonwood Street, Ketchum, ID

Adult members :\$ 30 per person
Adult non members: \$ 40 per person
Children under 12: \$ 10 each
Under 5: no charge

Please make your reservation asap as space is limited (see below).

The Chanukah Committee: Dana Berntson, Noa Ries, Keri Desler,
Jami Delgado, Joanne Mercer, and Margo Ramsay.

Name: _____

Adult members attending: _____

\$ _____

Adult non members attending: _____

\$ _____

Number of children: _____

\$ _____

Young Family Initiative members attending: _____

Included in membership fee

Total Amount enclosed \$ _____

Check enclosed: _____

Credit Card:# _____

Name on card: _____

Exp.date: ____/____

CV Code: _____

Billing zip code _____

WRJC: POBox 837. Ketchum ID 83340 Phone: 208-726-1183 Email: wrjc@wrjc.org



**"LADIES -
IT IS COLD OUTSIDE"**

COME IN AND JOIN US FOR A
WARM AND WONDERFUL LADIES LUNCH

TUESDAY, JANUARY 7TH
AT 12 NOON
GRILL at KNOB HILL INN

PRICE: \$40 MEMBERS . \$45 NON MEMBERS
PLEASE REPLY

Fill the form or email at claudie@wrjc.org

Name on the card: _____

Ladies Lunch Reservation

Members attending: _____
Non Members attending: _____

Total Amount enclosed \$ _____

Check enclosed

Card:# _____

Exp.date: ____/____/____ CV Code: _____ Billing zip code _____

WRJC: POBox 837. Ketchum ID 83340 Phone: 208-726-1183 Email: wrjc@wrjc.org

Dispatch from a Holocaust Museum

Ari Goldstein

agoldstein553@gmail.com

Every morning on my journey to work, I walk past two physical landmarks with deep historical and personal gravity. The first, approximately 15 minutes into my 20-minute commute, is the Statue of Liberty. Even in winter weather, the statue makes its presence known, poking through the fog of New York Harbor to remind me of my great-grandparents and their escape from eastern Europe a century ago.

The second landmark, 19 minutes into my 20-minute commute, is a German freight car that was used to transport Jews to Auschwitz, now resting menacingly on a segment of train tracks installed in Lower Manhattan. The train car serves as a daily reminder of the fate that would have awaited my great-grandparents had they not found refuge in the United States twenty years before the Holocaust.

Five minutes after passing the statue and one minute after the freight car, I open the front doors of my workplace: the Museum of Jewish Heritage – A Living Memorial to the Holocaust. The museum, which was commissioned by Mayor Ed Koch in 1981 and which opened its doors in Battery Park in 1997, serves as New York’s Holocaust museum. I’ve worked there since 2018, when I graduated from Georgetown University and moved to New York.

Working at a Holocaust museum for the last fourteen months has been a deeply enriching experience. It has also been an educational one, as I have had the privilege of interacting with Holocaust survivors, scholars, and museum professionals who have helped me understand some of the trends and challenges facing the field.

Here, I offer brief reflections on three of these trends: planning for a post-survivor era, updating our telling of history, and revisiting the concept of “never again.”

Planning for a Post-Survivor Era

Since my museum and other Holocaust museums were established three decades ago, survivors have been the bedrock of our work. They lead tours of our exhibitions, preside at memorial ceremonies, and lecture to visiting school groups about their stories of survival and loss.

But the last remaining survivors with real memories of the Holocaust are in their 80s and 90s. In the very near future, we will no longer be able to rely on them as educators and advocates. This reality has presented new challenges and inspired new innovations which will define the future of Holocaust education.

Just a few weeks ago, I watched an awestruck young man approach a 97-year-old survivor named William in our museum lobby, tell him “I’ve never met a Holocaust survivor before,” and ask for a photograph. William, aware of his own mortality, readily obliged and asked the young visitor to share the experience with his peers.

The USC Shoah Foundation is doing some of the most innovative work to preserve the voices of survivors like William after they are gone.

Founded by Steven Spielberg in 1994, the Shoah Foundation maintains a digital archive of 55,000 video testimonies—the largest in the world. In recent years they launched “Dimensions in Testimony,” a special initiative that allows visitors to engage in virtual conversations with survivors, asking questions to and receiving responses from a digital display or hologram.

The Museum of Jewish Heritage hosted a successful pilot installation of “Dimensions in Testimony” last year, as well as “The Last Goodbye,” another Shoah Foundation initiative that uses virtual reality to provide digital tours of concentration camps.

There is no replacement for meeting a survivor firsthand and hearing his or her testimony. But as we plan for a post-survivor era, initiatives like “Dimensions in Testimony” and “The Last Goodbye” will be the closest and most effective alternatives.



“In March 2019, an original German freight car was installed on the plaza outside the Museum in Lower Manhattan, where it can be seen by thousands of passersby every day.”



Dr. Ruth

“Ari with Dr. Ruth Westheimer, a Board member of the Museum and one of the many Holocaust survivors he has gotten to know through his work.”

Dispatch from a Holocaust Museum

Updating Our Telling of History

All museum exhibitions, to varying degrees, reflect the political and social moment in which they are curated. Most Holocaust museums, which curated and opened permanent exhibitions in the 1990s, therefore tell the story of the Holocaust as it was understood thirty years ago. Much has changed since then in our collective knowledge about the Holocaust and the way we teach it, so museums must adapt accordingly.

For example, the generally accepted definition of “Holocaust survivor” has expanded in recent years. It now includes Jews with more complex relationships to Nazi crimes, including Sephardic Jews who experienced the impacts of the Holocaust in North Africa, and Jews who were forced from Europe into Asia during the early years of the war. Their stories were not told in the Holocaust exhibitions of the 1990s.

As another example, we now understand more than ever before about the “Holocaust by bullets,” the coordinated campaign in which mobile SS killing squads murdered Jews in small towns without sending them to camps. This new knowledge is due in part to the collapse of the Soviet Union, which opened up major archives and research opportunities that were previously inaccessible.

It is also due to the recent efforts of tenacious researchers like Father Patrick Desbois, who I wrote about in *The Shoah in Summer 2016* after traveling to Ukraine. The stories uncovered by Father Desbois and others like him were not told in the Holocaust exhibitions of the 1990s.

In addition to gaining historical knowledge about the Holocaust over the last few decades, we have also witnessed new connections between this history and current events. Just as Holocaust museums in 2019 and beyond must update their telling of history to reflect modern Holocaust scholarship, and must plan to use new technologies to tell the stories of survivors in a post-survivor era, they must also teach the Holocaust in a way that addresses rising anti-semitism, xenophobia, and nationalism around the world.

Revisiting the Concept of “Never Again”

This raises the most existential, and I believe most important, of the three trends: revisiting whether or not our efforts to teach about the Holocaust are an effective means to achieving the goal of “never again.”

For thirty years, the philosophy underlying Holocaust museums, education programs, and oral history initiatives has been this: by teaching the next generations about the hor-

rors of the
caust, we



Holo-
can

Museum Building

“The Museum’s unique hexagonal building is embedded with symbolism. Its six sides represent the six points of the Star of David, and the six million Jews killed in the Holocaust.”

build a more tolerant, peaceful world in which those horrors are less and less likely to occur again. Millions of young people have visited museums and participated in programs grounded in this approach.

Yet our world has not become more tolerant and peaceful. The F.B.I. reported last month that hate crimes in the United States are at a 16-year high, including a resurgence in antisemitic hate crimes. Authoritarian leaders are seizing power in countries across the globe. Minority groups including the Rohingya, Yazidi, and Uighur people are facing state violence and ethnic cleansing.

I did not seriously face this reality until October 27, 2018, when the Tree of Life Synagogue was attacked in Pittsburgh. Just two weeks after starting my job at a Holocaust museum, I found myself reading contemporary news reports with startling similarities to the stories I told at work—stories about Jews killed for being Jews. The Pittsburgh attack awakened a realization in me, as earlier attacks had awakened many others, that we could not take for granted the effectiveness of Holocaust education efforts in the 21st century.

This historical moment, more than any since the end of the Holocaust eighty years ago, requires reevaluating our efforts and coming up with new approaches. Our challenge in the years ahead will be engaging the people who most need Holocaust education—not those who most readily seek it out—and helping them meaningfully apply the lessons of the Holocaust to contemporary events.

I love working at a Holocaust museum during such an interesting and important moment for the field of Holocaust education and for the Jewish people as a whole. If anyone from the WRJC visits New York, please don’t hesitate to get in touch and pay me a visit at the Museum of Jewish Heritage – A Living Memorial to the Holocaust.

Hanukkah



CONTENTS

1. [History of Hanukkah](#)
2. [The Hanukkah “Miracle”](#)
3. [Other Interpretations of the Hanukkah Story](#)
4. [Hanukkah Traditions](#)

The eight-day Jewish celebration known as Hanukkah or Chanukah commemorates the rededication during the second century B.C. of the Second Temple in Jerusalem, where according to legend Jews had risen up against their Greek-Syrian oppressors in the Maccabean Revolt. Hanukkah, which means “dedication” in Hebrew, begins on the 25th of Kislev on the Hebrew calendar and usually falls in November or December. Often called the Festival of Lights, the holiday is celebrated with the lighting of the menorah, traditional foods, games and gifts.

History of Hanukkah

The events that inspired the Hanukkah holiday took place during a particularly turbulent phase of Jewish history. Around 200 B.C., Judea—also known as the Land of Israel—came under the control of Antiochus III, the Seleucid king of Syria, who allowed the Jews who lived there to continue practicing their religion. His son, Antiochus IV Epiphanes, proved less benevolent: Ancient sources recount that he outlawed the Jewish religion and ordered the Jews to worship Greek gods. In 168 B.C., his soldiers descended upon Jerusalem, massacring thousands of people and desecrating the city’s holy Second Temple by erecting an altar to Zeus and sacrificing pigs within its sacred walls.

Did you know? The story of Hanukkah does not appear in the Torah because the events that inspired the holiday occurred after it was written. It is, however, mentioned in the New Testament, in which Jesus attends a “Feast of Dedication.”

Led by the Jewish priest Mattathias and his five sons, a large-scale rebellion broke out against Antiochus and the Seleucid monarchy. When Mattathias died in 166 B.C., his son Judah, known as Judah Maccabee (“the Hammer”), took the helm; within two years the Jews had successfully driven the Syrians out of Jerusalem, relying largely on guerilla warfare tactics. Judah called on his followers to cleanse the Second Temple, rebuild its altar and light its menorah—the gold candelabrum whose seven branches represented knowledge and creation and were meant to be kept burning every night.

The Hanukkah “Miracle”

According to the Talmud, one of Judaism’s most central texts, Judah Maccabee and the other Jews who took part in the rededication of the Second Temple witnessed what they believed to be a miracle. Even though there was only enough untainted olive oil to keep the menorah’s candles burning for a single day, the flames continued flickering for eight nights, leaving them time to find a fresh supply. This wondrous event inspired the Jewish sages to proclaim a yearly eight-day festival. (The first Book of the Maccabees tells another version of the story, describing an eight-day celebration that followed the rededication but making no reference to the miracle of the oil.)

Other Interpretations of the Hanukkah Story

Some modern historians offer a radically different interpretation of the Hanukkah tale. In their view, Jerusalem under Antiochus IV had erupted into civil war between two camps of Jews: those who had assimilated into the dominant culture that surrounded them, adopting Greek and Syrian customs; and those who were determined to impose Jewish laws and traditions, even if by force. The traditionalists won out in the end, with the Hasmonean dynasty—led by Judah Maccabee’s brother and his descendants—wresting control of the Land of Israel from the Seleucids and maintaining an independent Jewish kingdom for more than a century.

Hanukkah

Hanukkah Traditions

Jewish scholars have also suggested that the first Hanukkah may have been a belated celebration of Sukkot, which the Jews had not had the chance to observe during the Maccabean Revolt. One of the Jewish religion's most important holidays, Sukkot consists of seven days of feasting, prayer and festivities.

The Hanukkah celebration revolves around the kindling of a nine-branched menorah, known in Hebrew as the hanukiah. On each of the holiday's eight nights, another candle is added to the menorah after sundown; the ninth candle, called the shamash ("helper"), is used to light the others. Jews typically recite blessings during this ritual and display the menorah prominently in a window as a reminder to others of the miracle that inspired the holiday.

In another allusion to the Hanukkah miracle, traditional Hanukkah foods are fried in oil. Potato pancakes (known as latkes) and jam-filled donuts (sufganiyot) are particularly popular in many Jewish households. Other Hanukkah customs include playing with four-sided spinning tops called dreidels and exchanging gifts. In recent decades, particularly in North America, Hanukkah has exploded into a major commercial phenomenon, largely because it falls near or overlaps with Christmas. From a religious perspective, however, it remains a relatively minor holiday that places no restrictions on working, attending school or other activities.

HISTORY.COM EDITORS

How To Make Classic Latkes: The Easiest, Simplest Method

Eileen Prager's recipe

1 lb hash brown potatoes
1 medium onion, grated
2 eggs
1/3 c flour
1 tsp baking powder
salt & pepper
Mix well and fry

Note: If the hash browns are too coarse, some can be chopped finer in a food processor.



Save the date



Join us for cocktails and hors oeuvres , and a chance to meet and welcome new Members!
On Thursday, February 20th, 2020

More information to come.

Hitler and Churchill: The Meeting That Never Was

By Lee Pollock

Trustee and Advisor to the Board, The International Churchill Society

In the summer of 1932, Winston Churchill was 57-years old - and one of the most famous men in the world. He had enjoyed a meteoric political career, eventually serving as Chancellor of the Exchequer from 1924 to 1929.

But now Churchill was in the political wilderness. He retained his seat in the House of Commons but only as a backbencher and was widely criticized for what was said to be his recklessness and lack of judgment.

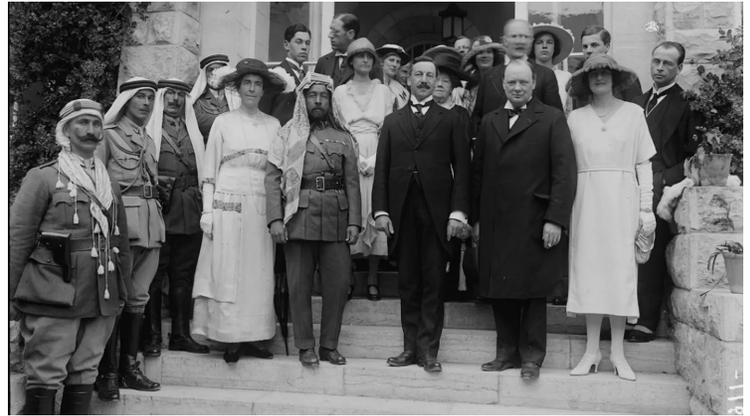
But Churchill remained determined both to make history and to record it. In the early 1930's he began a major study of his ancestor, the first Duke of Marlborough. As part of his research, Churchill traveled to Munich in August, to see the battlefields of Bavaria and was accompanied by his son Randolph, then a rising young journalist. Randolph had become friendly with Adolf Hitler's foreign press aide, a half-American Harvard graduate named Ernst "Putzi" Hanfstaengl.

Hanfstaengl suggested that Winston meet the Nazi leader. In the German election in July, the Nazis had become the largest party in the Reichstag and a force to be reckoned with.

Hanfstaengl dined with Churchill at his Munich hotel and, as Churchill later recorded, gave him "a most interesting account of Hitler's activities and outlook." Churchill noted that Hanfstaengl "spoke as one under a spell." Hanfstaengl urged Churchill to meet the Nazi leader who came to the same hotel each afternoon.

But when Hanfstaengl said Hitler's anti-Semitism was merely a reaction to the influx of eastern European Jews in Germany and the "over-representation" of Jews in certain professions, Churchill said, "Tell your boss from me that anti-Semitism may be a good starter, but it is a bad sticker." He added, "Why is your chief so violent about the Jews? What is the sense of being against a man simply because of his birth?"

Hanfstaengl's attempts came to naught. Hitler told him, "What on earth would I talk to him about?", adding, "What part does Churchill play? He's in opposition and no one pays any attention to him." Two days later the Churchills left Munich and, as Hanfstaengl noted, "Hitler stayed away until they had gone."



One of history's greatest "might have been" meetings never happened. Years later, Churchill's grandson suggested that Hitler simply did not have the courage to meet the man who would be his ultimate nemesis.

Six months later, Adolf Hitler became Chancellor of Germany, which he transformed into the greatest military power the world had ever seen. Through the 1930's, amidst increasing persecution of the Jews,

Churchill became the most prominent voice in the western democracies to warn of the danger the Nazis posed to peace. Hitler's treatment of the Jews was an important part of Churchill's case. Sadly, Churchill's prescience was drowned out by appeasement and "America First" isolationism, until the Second World War began in September 1939.

In his award-winning biography, "Winston Churchill: Walking with Destiny", Andrew Roberts speculates on why Churchill had the foresight to recognize the Nazi peril. First among the reasons, Roberts suggests, was Churchill's respect for the Jews and his admiration for the contribution they had made to civilization. A regime that persecuted this people was one that Winston Churchill would oppose with every fiber of his being.

*Lee Pollock is a Trustee and Advisor to the Board of The International Churchill Society. He and his wife Jill have been WRJC members since 2018 and live parttime in Chicago and Sun Valley.
Contact:*

Welcome to the Mount Hermon Ski Club !

The Mount Hermon Ski Group, named after Israel's only ski area, will meet every Wednesday at 10:00 am from December 11, 2019 to March 25, 2020 at the top of Bald Mountain inside the Lookout Day Lodge Restaurant in the center of the restaurant for coffee and conversation and depart at 10:30 am from the Upper Warm Springs side door for skiing.

Our goal is to encourage social skiing among the members of the WRJC.

For any questions contact Jim Fabe at 208-721-3826 by phone or text on Tuesday December 10; or by text only on Wednesday, December 11 during skiing hours.

December 25 is National Jewish Skiers' Morning, with special events and a special kosher lunch at 12:30 at the Warm Springs Day Lodge.

Jim Fabe will lead the group. Jim started skiing in Sun Valley in 1960 and holds the Silver Sun for downhill racing in Sun Valley from the Roundhouse to the bottom of River Run in 1967. Jim has skied in Mount Hermon, in Chile, in over 25 USA West and Canada Resorts, and in over 10 resorts in Switzerland, where he lived and worked for almost 2 years.

Jim visited Mount Hermon again in May 2019- three weeks later, where he visited, was shelled by incoming rockets from Syria. This August Jim skied in Bariloche, Argentina. Jim skied 100 days in 2017-2018 and 95 days in 2018-2019. Jim has heli-skied in Canada twice and led the Alpha Omega Dental Fraternity Winter Ski Seminar for 10 years.



Meet Coni Foster, our Caring Committee chair



Hailey was at the end of a circuitous route. I grew up in suburban Philadelphia, moved with my husband and son to New Mexico where I lived for 26 years. After divorce, a degree in culinary arts and my mother's need for a family presence, I moved to South Florida where I was able to be that loving presence. There I stayed for 19 years though I only had 6 years with mom before she died. Like many in the Wood River Valley I came here to be closer to my family. My son Jesse Foster and my teenage grandsons Bryce and Conrad Foster live around the corner from me. How cool is that!

There are a couple of characteristics that would accurately describe me. Friendly and caring are the most obvious. Through the years I have been most drawn to service and volunteer environments. In New Mexico I was involved with Altrusa International, a women's service organization. Florida provided more varied opportunities for me. Working for the food division of Jewish Community Services of South Florida, and the Greater Miami Region of Hadassah were fulfilling ways for me to reconnect with the Jewish community. The benefit of my involvement at Temple Bat Yam was a way to be of service and afforded me a beautiful temple family. A CPE (Clinical Pastoral Education) internship with Vitas Hospice and the years as a volunteer facilitator with the Children's Bereavement Center's partnership with Vitas providing peer support for grieving children and their families was the most meaningful experience of my life. Now in Idaho I have the pleasure of volunteering for Hospice of the Wood River Valley, the Senior Connection and being part of the WRJC. The bonus for me is growing a new "temple" family!! The easiest way to do that is to get involved. You may have seen me handing out prayer books at various services held at St. Thomas Episcopal Church. Karen Saks has very graciously handed over to me the Caring Committee's Chair. On a monthly basis a volunteer might be called upon to send a note, make a call, reach out, or offer a ride to a doctor's appointment. I welcome your participation in showing our community that we care about their health and wellbeing.

Please don't hesitate to contact me if you are interested or have any questions. conifoster@hotmail.com



MATHEW AND WHITNEY GERSHATER AND THEIR CHILDREN, IZUN AND SEBASTIAN, Ketchum, Idaho
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We would like to THANK YOU for being a member and wish you the best in the year to come!

We had great successes last year and we are honored that you were a part of it! None of the work we do would be possible without the generous support of our donors.

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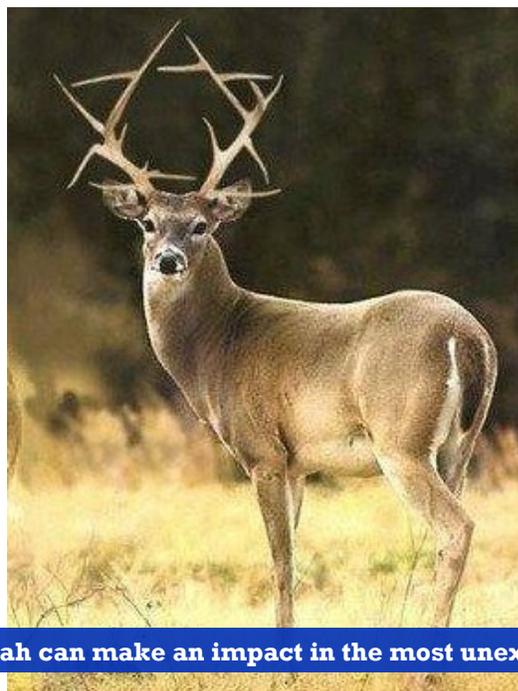
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